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*What Lessons can we learn from the Experience and
History of Roman Catholic Missions in China,
as bearing on our Work?*

(Concluded from page 506.)

3. OUR third point is related to those already made, *i.e.*, the under training of the devotional spirit at the expense of the intellect.

We refer to such things as the refusal to translate into Chinese the New Testament and the use of Latin for so large a part of the Church service. The highest authority has clearly informed the world of the reason for this policy. Pope Gregory VII. has explained the matter thus—"In our frequent meditations upon the Holy Scriptures we have discovered that it has been, and still is pleasing to Almighty God that His sacred worship should be performed in an unknown tongue, in order that the whole world and specially the most simple may not be able to understand it. In a known tongue the services would soon excite contempt or disgust, or it would happen that the common people, by repeating so often that which they could not comprehend, would fall into many great errors, from which it would be difficult to withdraw the heart of man."* This Pope and all his many representatives would have satisfied the Scotchman who warmly praised his minister, saying that there were few who so mightily "jumbled the reason and confounded the judgment." Almost any one of the unchurched masses would say that the use of means so well calculated to cultivate our native stock of mental and spiritual darkness would not be eminently successful as a preventive of contempt and disgust, if ever the mind, by any accident, became capable of such a high state of mental activity. If the good Pope had carried his reflections far

* *Vence.*

enough he might have seen how the use of this medium for the non-conveyance of thought would be sure to excite the thoughtless and trivial to unseemly comment as *e.g.*, on the Pa Te-hi Chi Fei-liao for *Patri Filioque*, where we have the couplet—

Chi fei liao, tan ta liao
Sui wai kuo jen ti hwa, chin sha liao.
The hen flew, the egg broke
You follow foreigners' talk, become a bloke.

One of the Protestant Popes have also had his reflections, but in none of them does he find the impression of the need of laboring for obscurity as he leads the thoughts (?) of a Sunday congregation. To be sure the average Protestant service sadly lacks in the spirit and forms of devotion. but these may be had without cobwebbing the windows of the mind. The same man who must be taught to love the Lord with all his soul must also learn to love Him with all his mind. What results when the knowledge of God is obscured can be clearly seen in the lifeless forms of Mohammedanism all about us.

We will add, however, that we believe there has been in this Church, owing to a very often observed counter-current, a very fair degree of religious teaching upon certain aspects of the Christian religion. Certainly more and better than would have been the case had their educational policy always followed the pattern cut out by the Pope for the dim-religious-light devotions of the people.

4.—The *imperium in imperio* theory, the principle of Jesuit ultramontaniam, by which Church converts are transferred from the jurisdiction of the State to that of the Church, is a rock of offence which Jesuitism assiduously sets up everywhere, only to fall itself over it, and is one which even Protestantism needs to take pains to go a long way around. "We must protect our converts or we should have none," quoting again from the conversation mentioned above. Or to take another extract from the above mentioned report of the Chiang Hsi Mission — "As to the families . . . but they hardly aid in the propagation of the faith. They are as limited now as they were everywhere in Chiang Hsi thirty or forty years ago. The reason is that this part of the diocese has been a little neglected for want of apostolic workers, and that the people have often failed in law-suits which they have been obliged to bring before the Chinese tribunals."

No one can estimate the amount of gall and bitterness which must be developed among the people, and specially the officials, by the presence among them of foreigners like the French bishop who, in a letter published in the *Annals of the Faith*, describes himself as moving about from place to place, attended by a retinue that

might follow a high official and exercising "the powers of life and death." "Besides the red parasols, consisting of three tiers of shades, the cavalcades and the cannonades, there was added before my palanquin an escort of three little children, dressed in red and green and carrying crowns composed of precious stone. Here again I signalized my arrival by setting free several prisoners who were confined for offences against our religion." To state it mildly this theory and practice of religion has always deeply exasperated the Chinese. Again it has always amounted to making a bid for the criminal classes, which fact the Chinese have clearly pointed out.

In the memorandum of the Tsung-li Yamén upon the missionary question, circulated on the 9th October, 1871, among the Foreign Representatives at Peking, occur these serious charges . . . , "Since the exchanged ratifications in 1860 the converts have in general not been of a moral class and the religion (R. C.) has in consequence become unpopular, and the unpopularity is increased by the conduct of the converts who, relying on the influence of the missionaries, oppress and take advantage of the common people (the non-Christians), and yet more by the conduct of the missionaries themselves who, when collisions between Christians and the people occur and the authorities are engaged in dealing with them, take part with the Christians and uphold them in their opposition to the authorities. This indiscriminating enlistment of proselytes has gone so far that rebels and criminals of China and such like take refuge in the profession of Christianity and covered by this position create disorder." Following this they explicitly clear Protestantism of all such charges, but state the very obvious fact that Protestantism suffers from the Romanist policy.

We are not ignorant of the answer that a Jesuit would make and how he could point to the multitudes who through this policy have been subjected to religious instruction and discipline. Spite of all this it is our belief that all such gains are bought by essential injustice and therefore by a price which no Christian can ever afford to pay. "My kingdom is not of this world" ought to decide the question. The control of the state in any degree by the Church, harmful as it is when, as in the early Christian centuries, it is the result of a natural development, becomes absolutely bad when it is pushed upon unwilling nations, and can result in nothing but deep hostility. It is not easy for citizens of great countries to live among disrespectful and often hostile people and yet to so carefully remember the word "put up thy sword" as to never draw it out at all, even for the sheep under their care, but it is one of the things that must be done both by Romanist and Protestant. We see no

harm in requesting our officials to secure to us the operation of laws already granted by the central government, but cannot consistently expect them to force upon the government the wishes of the Christian Church, which ought to trust to their own sweet reasonableness for their ultimate acceptance.

But we are more than willing to turn to the other side, by which we declare our belief in the existence of the other side.

We will briefly indicate two or three of their principles or practices, from which Protestantism may perhaps have something yet to learn :—

1.—The Roman Church has always worked on the theory that a truth that is good for its people *via* the ear is also good for them *via* the eye. Why is she not right? "I have made," writes John de Corvino, "six pictures of Old and New Testament subjects to instruct the novices, inscribed with Latin, Tartar and Persian characters that all may read what they are about."

We are glad that this principle is gaining acceptance among Protestants, both at home and on the mission fields, and hope for the day when elevating pictures of sacred scenes or of men and women, whose holy lives have eminently graced their religion, shall adorn the Churches as plentifully as they now do the homes of the foreign pastors, and when the cross, the Symbol of the Church's arch doctrine and of that which China most needs shall shed its radiance over every Church and every Chapel.

It is the same principle, the need of representing to the eye the strength and beauty of the mighty gospel, that builds in China as elsewhere those grand structures that, as already in Peking, lift their heads high above all the works of heathenism. The general Protestant opinion on this subject is clearly stated by one of the former secretaries of the American Board, Dr. Anderson: "In fact costly Church buildings are a great drawback and hindrance in evangelical missions among the heathen." "The world is not to be conquered or held by splendid Church buildings nor by a gorgeous ceremonial but by the plain simple preaching of Christ crucified and by a worship which recognizes God as a spirit to be worshipped in spirit and in truth."

Much of this is very true and yet is there not danger that false inferences be drawn from it?

Spiritual truth must be preached first and last, but as that truth takes hold of the mind will it not create in that mind the desire to effect an expression in material form? And is not this natural tendency strengthened and developed by practical example? Did not the building of imposing Churches act as one of the strong tractors on the minds of our own barbarian ancestors in winning them

over and holding them to the gospel? And the Chinese are no less human. How can a Chinese convert, as he worships in a Peking cathedral, fail to be confirmed in his belief in the Church that erected it and thus in the teachings of that Church?

Under this head we notice for commendation a custom possibly now extinct but treated of by Du Halde in his interesting General History of China. He gives two large pictures of a cross, covered on both faces with Chinese characters, evidently written by a foreign priest, and this cross, he says, was commonly put into the grave of the Christian. On the one side, at the top, are the three characters 信, 望, 愛*. Upon the arm in larger characters—天主三位一體†. Below the arm and reaching down—仰賴耶穌聖功堅信望罪之赦身之復活常生‡. And upon the base—"By (or making) the sign of the Holy Cross, may God our Lord save us with all enemies, through the name of the Father, the Son and the Holy Spirit. Amen." While the other side reads thus—"I believe that he suffered, was crucified and that he died." And this upon the base—"We have given this man the sacred (baptismal?) name of Kung Ti-ta. He is of Che Chiang, was baptized during the reign of Wan-li. He departed at the age of 70 in the reign of Kang Hsi. Having received the rites of the Church he now trusts in God's mercy in his peaceful resting place."

Surely the doctrine here is good, and the custom, though not customary with us, differs little from that of enclosing a Bible in the coffin. Such things, if they are aids to faith, should not only be allowed but encouraged.

2.—In the nurture of her children may it not be that the Roman Church is rather more motherly than the Protestant. We would not be too positive here, but does not that Church prescribe more carefully than ours a steady diet for its converts, daily readings and prayers which like lessons are to be *done*? And in spite of common objections to such rules, is not the theory that by prescribed religious duties the mind will be trained toward truth, as valid for converts from paganism as for children in Christian lands? We could quote with much pleasure some of the prayers prescribed for daily use in a little Sheng Chiao 'Tao Li that has fallen into our hands. They are or ought to be helpful toward worshipping God reverently and rightly. We notice that in none of them is God ever addressed as 你. Here and there may be found the foot-prints of the demon of stupidity in the little awkward

* Faith, Hope, Love.

† Heaven-Lord, three persons, one body. (These are the words we Protestants use when we try to teach the doctrine of the Trinity.)

‡ This faithful believer trusts in Jesus' merit for the forgiveness of his sins and for bodily resurrection and the long life.

Wen-li and generally unintelligible phrases, but on the whole it seems to us to be far superior to the plan of *go-as-you-please* which prevails so generally among our converts, which plan we fear too often results in not going at all.

The ideal Protestantism will no doubt avoid the blunder of Romanism and kindred isms, which ties the strong tree or the tree that might otherwise be strong, down to the trellis made only for the sapling, but it will also provide that while weak, the sapling will have all it needs of help from system and established forms.

Finally.—The greatest glory of this branch of Christ's Church is just that of the apostolic Church, the unquenchable zeal and fervid devotion of many of its men and women. We do not need to bring into comparison the Protestant and the Roman Catholic missionary. Were we to do so we should be likely to hazard the guess that the one was generally more intelligent, possibly more aggressive and active, while the other was generally far more self-denying. We have been told that the usual salary of a priest in the Western interior is 80 taels per year. But such comparison has nothing to do with the proposition which we wish to make under this head, viz., that every missionary worker will find much to excite his admiration and stimulate his zeal in the life and death of many of the missionaries of this Church in China.

In Yunnan, about 1770, one might have discovered a few small bands of priests "lodging in holes and dens, whose possession they disputed with the foxes" and after the storm of persecution had passed returning to their work.

Or listen to Ferdinand de Capillas as he replies to his judges who have questioned him as to how he subsisted: "I have had no home but the world, no bed but the ground, no food but what Providence has sent me day by day and no other object but to do and suffer for the glory of Jesus Christ and for the eternal happiness of those who believe in His name." He was executed the following year.

As showing how largely the thought of sorrow and suffering enters into the Roman Catholic ideal, I quote from a letter written in 1837 by Isidore Gagelin to his parents on the eve of his execution:—

"My blood has already streamed and must stream again under torture before my four limbs and head are cut off. The thought of the pain you will feel in reading these details already makes me shed tears. But at the same time the thought consoles me that I shall be in heaven interceding for you when you read this letter. Mourn not the day of my death; it will be the happiest of my life, because it will put an end to my sufferings and make the beginning

of my happiness. My torments have not been absolutely insupportable, they do not scourge my loins until the former wounds are healed up. . . . My sufferings will soon be over and I shall be waiting for you in heaven." Such a letter cannot be advanced as a perfect model of consolatory writing, but it shows the kind of stuff that subdued the Roman empire to Christianity and which has more than anything else dignified the history of this Church in China.

"Within a few years seventy of her (France) sons suffered martyrdom."*

Not only did the foreign priests lay down their lives. The same authority says that in four years ten native priests were put to death or died from their tortures in Ssu Ch'üan.

In 1815 Taurin Duperre, the Bishop of Ssu Ch'üan, was condemned to be beheaded. He was led to the place of punishment with more than thirty Christians, whose faith it was supposed would be shaken by the sight of his death. At the execution ground the mandarins for the last time proposed to them to profane the cross or receive their death. Only one shrank back; the rest fell at the feet of their bishop and asked his final blessing, which was given from his hands loaded with chains. As his head was severed from his body they fell upon their knees—so runs the account—and begged for the same martyrdom. This they were refused, but were exiled.

In his *Memoirs and Remarks*, published in 1737, *Le Compte* gives, among many graphic descriptions, that of a physician who, during a time of bitter persecution in Che Chiang, went from house to house, encouraging the persecuted converts, by which he caused his own arrest and was being made ready for the bastinado, when in came his god-son and throwing himself on his knees, begged that he might receive the chastisement of his god-father. At which, in the quaint and rather unscientific phrase of the chronicler, "there arose such a scuffle between them that the angels admired, and that made the Christian religion to be respected by the very idolaters."

We are strongly tempted to make fuller quotations from this interesting old book, for they would show how the simple devoted lives of many of the fathers of that period brought forth fruit in the lives of their followers. But one extract must suffice. Writing of his own departure from Hsi An Fu for France he gives us this delightful view of the genuine affection of his simple flock, such as would delight the heart of any missionary and is probably enjoyed by very few:—

"These good people, so affectionate to their pastors, were almost ready to offer violence to me, but understanding that they could

* John Kesson.

not detain me without opposing the will of God, they abandoned themselves to sorrow and gave such abundant marks of their affection that I myself never shed more real and bitter tears. They waited for me upon the highway in crowds, where they had spread tables from space to space, covered with all sorts of fruits and confectioneries. It was sometimes necessary to make a stop, not to eat, but to hear their complaints and to comfort them for leaving them as sheep without a shepherd. They made me promise them to return as soon as possible or to send them somebody in my place. Thus I took my leave of these fervent Christians, melted with their tears, but much more edified with their faith and the innocence of their lives." Such partings, we fear, are not common in either Romanist or Protestant missions.

In this our review we have found less to praise and more to blame than we had hoped.

But the passing of judgment has not been in our mind. The purpose has been to look for lessons that may help to better our own work. The mistakes of others yield such lessons quite as readily as do their successors. A would be architect should study the parts of a building that have given way as well as those parts that have stood the test of time. Do we not find both sorts of building in this Chinese wing of the Roman Catholic Cathedral?

The average Protestant view of the missions in question, specially of their present operation, is much less favorable than the reader of this paper would suppose the writer would take, as witness the speeches at the Centenary Conference.

Yet even here there was continued testimony to their steady zeal; it was also stated and not denied that they showed great readiness in copying the good things in the Protestant system, notably general and higher education and even to the issuing of their translation of the Bible.

We in turn have probably learned something from them and may possibly further learn, and this should be our purpose rather than to indulge in fault-finding, which can profit neither us or them. If we can teach them anything it must be by good example, which is almost always contagious, and by the shedding out a brighter and steadier light, which still has the power of gently pushing back the darkness from that over which it has been resting.

According to all experience the *only* thing that expels darkness is light, and this it does specially when it is set on its candle-stick, and it is just this that happens to be the very best business in which Protestantism can be engaged.

Work in the Province of Chekiang.

THE following letter by the Rev. Arthur Elwin, in the *Missionary Intelligencer*, gives an interesting account of work in the above province:—

The accounts I have sent you during the past two or three years of the work in the Chu-chee district have not been very encouraging. I am thankful therefore to be able now to write more hopefully. I have just returned from the district, having been away eighteen days, so I must try and put a few facts on paper which I am sure will interest you.

I left home with our catechist, Nyi Liang-p'ing, Tuesday, April 9th, and reached Wang-do-fang, our first mission station, Wednesday evening, April 10th. The next morning I went off to Boo-li-oo, where I married Yüih-pao to Ts'e-kyin: I trust the young couple will be happy. After the marriage the Christians insisted that I should join them at dinner. As you know, a Chinese dinner is no joke, but any description falls short of the reality; you can have no idea how many nasty things one is expected to eat. After dinner, in a pouring rain, I returned to Wang-do-fang, and the next day went on to San-k'é. But I must not linger over this part of my visit. I will only say that after visiting the Christians at ten different places, I reached the city Chu-chee on Wednesday, the 17th. On the 19th I left the city to visit the Christians in the Western part of the district. From the 9th to the 19th it rained almost incessantly. I had been unable to secure a sedan-chair, so all the travelling had to be done on foot. Bedding, baskets, &c., had to be most carefully covered with oiled paper (a Chinese invention), in order to keep out the wet. It was weary, weary work tramping over the hills; and after the long walks, the damp Chinese houses seemed dirtier and smelt worse than ever. How the people keep well in their damp houses with earth floors is a mystery. There is no fire in these houses except for a short time when the meals are being cooked, and this cooking fire is so arranged in the kitchen that it would be quite impossible to dry any damp clothes by it. The oiled paper does fairly well for covering our things, if only we can keep the coolies from tearing it with their ropes when they make up their parcels for carriage.

April 19th, Good Friday, there was a glorious change in the weather. The sun shone out, and everything looked bright. In the morning I had service with the few Christians who were with me at

the city, and about two I started for Ts'ih-kya-z, which we reached after about three hours' steady travelling. I took up my abode as usual in the house of one of the Christians. Ts'ih-kya-z, translated into English by Bishop Moule, "Grief's Market," is one of the dirtiest of these dirty Chinese places. Here puppies are regularly eaten, and fat spiders are esteemed a delicacy. When here some time ago they cooked a particularly fine spider for my special benefit. I must confess it smelt nice, but I could not make up my mind to take a bite. It had been arranged that I should spend only one night here, so the next day, Saturday, I started for "Dyke Head," our next resting-place. Before leaving I arranged to return the following Thursday to marry a young Christian couple who had long been betrothed. "Grief's Market" I had often visited, but to Dyke Head I had never been. Last December I wished to visit the inquirers there, but our catechist said it would never do. The people were so rough and wild that he thought it would be dangerous. The roughness and rudeness of the Chu-chee people are proverbial. The Hangchow people look upon them as little better than savages, and savage they are, indeed, in many respects. To mention only one, there are more murders committed in that district in one year than there are in Hangchow in twenty. About \$200 will atone for almost any murder, this sum being paid to the widow or family of the murdered man.

Just beyond Dyke Head there is a large district with thousands of people, all of whom belong to one of two families, either Pien or Tse. These two families have been at enmity for generations, and even now, year by year, they meet and fight; from fifty to one hundred being on each side. Every year some are killed, but the magistrate hears nothing about it, a money payment satisfies all claims. These people nearly always carry knives, and are seldom, I may say never, unprepared for war. Perhaps this description hardly agrees with your ideas of the peaceable, polite Chinese, but I write about the people as we meet with them here in the Chu-chee district. The people have quite an extraordinary fear of foreigners. I have seen these strong muscular men sometimes turn aside rather than meet me alone on the foot-path. Of course when they are excited and get up a mob it is very different. I was very much struck with what our catechist, who knows the people well, said to me on this point. I asked, "Why do the people seem so afraid?" He answered at once: "God has ordered that it should be so: if the people were not afraid, it would be quite impossible for you to come into this district at all." Perhaps you remember Chu-chee is a very mountainous district, and the men are particularly tall and powerful. But I must not write on thus.

To return ; the walk that Saturday from Grief's Market to Dyke Head, every foot of which was new to me, took four or five hours. We passed village after village, hamlet after hamlet, everywhere the greatest excitement prevailed ; men, women and children rushing to get a sight of the barbarian thus quietly invading the homes of the men of the "Middle Kingdom." Everywhere I was recognized as the (dreadful) foreign devil, stories of whose horrid deeds I found had spread even into these remote parts. I was looked upon as one who (to put it mildly) thought nothing of removing the liver and extracting the eyes of all whom I could get into my power. I would ask you to pause and ponder what I have just said. Well may we ask, How are these people to receive the Gospel from such a monster in human form as I was represented to be ?

At last Dyke Head was reached, and here the truly warm greetings I received from the inquirers sounded pleasant indeed after the words I had had dinned into my ears all along the road. I found that Dyke Head was a very large place, consisting of hundreds of houses, every person being surnamed Yang. How did the Gospel find its way into this out-of-the-way place ? Luke Chow, sitting beneath one of the numerous rest-sheds found in this district, began to converse with the man sitting beside him. He found that the man's name was Yang Sze-t'ai (Peaceful-times), that he lived at a place called Dyke Head, and that he had been a vegetarian for fifteen years ; that he was indeed the headman of the sect of vegetarians in his district. Luke Chow put the Gospel before him in his usual forcible way, and for the first time in his life Peaceful-times heard the good news. Much impressed, he asked Luke Chow to visit him. This Luke willingly did, and after a time Peaceful-times broke his vegetarian vow by eating meat, and declared his intention of seeking admission into the Christian Church. Peaceful-times was a very well-known man, a schoolmaster by profession, a man universally respected by his friends and neighbors. It was not long before all heard that the vegetarian vow had been broken, and angry indeed were his friends when they found what he had done. Peaceful-times cared not what men thought. He at once earnestly preached Jesus Christ to his family and friends, and not without success. On Easter Sunday, before a great crowd of heathen, no less than eighteen boldly knelt in prayer to the true God through Jesus Christ. Before, they had worshipped many gods, in future they would only worship the true Shang-te, the Lord of heaven and earth. I have mentioned the excitement by the way, but what shall I say about the excitement at Dyke Head, when it was reported that a foreigner (or foreign devil) had actually come to spend a couple

of days in their midst? The people came in such crowds that evening prayer with the Christians was out of the question until the early hours of Sunday morning. One thing that puzzled the people not a little was the language; as one respectable old gentleman, aged seventy-eight, who came with a lighted lantern in proper style to see me, said to the catechist, "When I came to see the foreigner I thought I should not be able to understand a word he said, but I find his language is just the same as ours." This old man came with many questions, and he and his friend, a young scholar, stayed nearly two hours. What he said about the language was of course simply politeness on his part. The Chu-chee dialect is extremely hard; it is Chinese, but it is quite different to Hangehow Chinese. A Hangehow man going to Chu-chee to preach would not be understood. Of course frequent visits enable one to pick up the common words used in ordinary conversation, so that the people are under the impression that the English language and the Chu-chee dialect of the Chinese are very much the same. Sometimes, to convince them that there is a difference, I have spoken to them in my dear native tongue; but this only sends them into uncontrollable fits of laughter; it seems to them only too amusing that any person should seek to communicate one with another in such strange sounds. So much for the English language.

On Easter Sunday morning, the upper room in Peaceful-times' house, which has been set apart as a Church, at the time for morning service was crowded with people. I counted no less than twenty women; the men and boys I did not attempt to count. Our service must have seemed very strange to these heathen people. The absence of lighted candles and burning incense, always present at idolatrous services, not to speak of there being no idol, would in itself be quite unintelligible. The service consisted of a shortened form of morning service, I am sorry to say in the Hangehow dialect. You will doubtless be surprised to hear that although we have been in the Chu-chee district so long, we have not yet got a Chu-chee prayer-book. This is one of the things I hope the newly-appointed Chu-chee Church Council will soon take in hand, to bring out the prayer-book in a language understood by the people. After the prayer and hymns I gave a catechetical address. The language being so difficult I nearly always carefully question those present in order to make sure that at least something is being understood. After the address, I baptized Peaceful-times. I wished him to retain his own name, it seemed so suitable for one just brought to the Lord, but the man himself was unwilling. "For years," he said, "I trusted for salvation to my vegetarian vow; now let me be called Sin-tsen (Faith-true),

for I have found the true faith." So I consented, and before the great crowd of heathen, True-faith was received into the Christian Church. During the day I took the names of ten applicants for baptism, viz., True-faith's mother, aged seventy-six; his eldest son and son's wife; his two nephews and their mother, aged fifty; his uncle, aged sixty-three; and two neighbors, a man and woman, living about two miles off. There was also another man, aged forty-five, who heard the Gospel no less than ten years ago. I should rather say he heard about God ten years ago; the Lord Jesus has only just been revealed to him. For ten years he has been living at Dyke Head in a kind of twilight; now the true light has shone into his heart, and it is his great delight to speak of the Saviour to others. The two neighbors mentioned above have a brother's wife living with them. This woman was present at both services on Sunday, and knelt with us in prayer. I heard she also wishes to be baptized.

Although this account is getting very long, I must say a few words about this woman. One day some heathen people came to see Peaceful-times. "We hear," they said, "that your Jesus can cast out evil spirits; we have a female relative possessed with an evil spirit, will your Jesus cast it out?" Peaceful-times said Jesus could certainly cast out evil spirits; he would come and ask Him to have mercy on their relative. At the appointed time they gathered together and knelt in prayer in the house where the woman lived. Surely this was a strange sight, the heathen people, the woman possessed with the evil spirit, her feet bound together with an iron chain to keep her from running away, and Peaceful-times, the believer in the true God, but as yet unbaptized, all kneeling in prayer. After he had earnestly besought the Lord Jesus to cast out the evil spirit, even as of old He had cast them out by the Sea of Galilee, they rose from their knees, and these heathen people, with a faith we should all do well to follow, at once removed the chain from the feet of the possessed woman. Had not prayer been offered, and was not Jesus willing?

Among those who worshipped with us on the Easter Day were the heathen people, who besought Peaceful-times to come and help them, now applicants for baptism, namely, the two neighbors mentioned above, also the brother's wife living with them, the woman formerly possessed, but now, we trust, in her right mind. With feet no longer bound with an iron chain, she had walked two miles to the service, and in the afternoon she walked two miles home again. From what I hear, she is not quite well, but very, very much better than she was before. It seems every Sunday she attends the services with her friends.

After the afternoon service I went with about eight of the Christians to visit these people at their home, a place called San-de-tin (Hill-head-peak), beautifully situated on the side of the hill. There was the same excitement by the way, and when I got to Hill-head-peak the people flocked from all parts to get a sight of me.

At Dyke Head, Sunday evening was a repetition of Saturday evening. The people came and came, until at last, thoroughly tired out, I asked them what time they retired to rest in their honorable dwelling-places at Dyke Head. They took the hint, and evening prayers finished one of the happiest Easter Sundays I have ever spent.

Early on Monday we were up, but breakfast, prayers and last words took so long that it was 9.30 before we started. We did not reach our destination at Hill-top village till about five in the afternoon. I must refrain from saying anything about that lovely walk. I had seen beautiful scenery before, but never anything to equal this. For two hours we walked through a mountain pass, lofty hills on every side, no less than seventy-two named mountain-peaks, I was told. The road was quite new to me; a foreigner's foot had never trodden those mountain-paths before.

At Mountain-top I received a very warm welcome from the Christian man and his wife who live there. They have suffered very much persecution from the heathen in time past, but just now they were living in peace. They both came to Hangchow for instruction eighteen months ago: the woman is particularly bright. There being no room in their little cottage, the man obtained lodgings for us elsewhere. When at Chu-chee I am used to sleeping in dirty places, but never had I slept in quite such a dirty place as that provided at Hill-top. All the Chu-chee houses are bad enough, the filthy habits of the people, the entire absence of pocket-handkerchiefs, the scanty use of brooms, and downstairs the damp earth floors, the use of which the people share with dogs, fowls and often little pigs, make the living to any one who has been used to soap and water particularly trying. The room at Hill-top in which I ate, slept and had the service was upstairs. On the floor the black dirt of ages seemed to have accumulated. Half the boards were so rotten that it was dangerous to walk about. There was a bed in the room, but it would have required no ordinary courage to attempt to sleep in it. There was, of course, no ceiling, and the tiles and wood in the roof were covered with dust and spiders'-webs. Bedtime came at last with arrangements for sleeping. I on my portable camp bedstead took the place next the wall. Then came Luke Chow on some matting on the floor, and by his side our catechist, Nyi Liang p'ing. Close to Liang-p'ing came the bedstead upon which reposed Peaceful-times and a

young Chu-chee Christian boy who was with me as servant. As I lay awake that night I could not help wishing that some of our friends who are so fond of speaking of missionaries' luxuries could have been with me.

In that upper room I administered the Holy Communion to the two Christians of the place, also to our own catechists. Peaceful-times had come to look up one of his old vegetarian friends. Several inquirers were present from a very large village, or town I should say, about a mile off, one of the inquirers being a military graduate.

Tuesday a long walk of five hours, also all over new ground, brought us to the house of Black-ox, at our old station at Fong-zô-dang. During this long walk we passed as usual many large villages, upon the streets of which a foreigner's foot had never trod before.

After visiting several of the old stations I reached home on Friday morning, thankful for health and strength given for the long and often trying journey, thankful once more to hear and speak my own native tongue, which I am glad to say does not in any respect resemble the Chu-chee dialect.

Catholic Missions in China.

CHINA was penetrated by the Jesuits in the sixteenth century, and in the following century several of the most populous provinces had been thoroughly evangelized, the converts being counted probably by the million. Indeed, Matthew Ricci, the famous Jesuit, had gained the confidence of the Chinese Emperor, Wang-lié, and his chief advisers; some say that not only many of the highest officers of the Court, but even the Emperor himself was converted. However that was, the collisions of China with the European Powers aroused the distrust and hatred of the national mind against all Europeans, and led to bloody persecutions, which amounted to extinction in many of the provinces. It was not until near the middle of the present century that the missions could be resumed with anything like a thorough organization, and even since 1838, when the work was renewed, there have been several persecutions, notably that of last year, owing to the Franco-Chinese war. The Pope has done an excellent thing in shaking off all identification with the selfish powers of the West, and trusting to the good-will of the Chinese alone.

I have before me the reports of the missionaries in China, as edited and published by the Propaganda Press in Rome, in connection

with reports from the missions in other parts of the world, including England, Ireland, Scotland and the United States, which are missionary countries. It must be admitted that the reports are not so clear and full as they might be, but after considerable study I have been able to make out the following, which is rather an underestimate than otherwise:—

In the Vicariate Apostolic of Chan-si there are 17,000,000 inhabitants—14,980 Catholics, 10 Churches and Chapels, 7 European missionaries, 9 native priests, 31 schools, 1,250 pupils, 1 seminary, 18 seminarians.

In Chan-tong there are 29,000,000 inhabitants—15,000 Catholics, 300 Churches and Chapels, 14 European missionaries, 9 native priests, 36 schools, 200 pupils, 1 seminary, 22 seminarians.

In Chen-si there are 10,000,000 inhabitants—21,300 Catholics, 107 Churches and Chapels, 8 European missionaries, 14 native priests, 8 schools, 50 pupils, 1 seminary, 20 seminarians.

In Emoi there are 4,500,000 inhabitants—3,000 Catholics, 7 Churches and Chapels, 11 European missionaries, 3 native priests, 3 schools, 20 pupils, 1 seminary, 19 seminarians.

In Foh-kien there are 18,000,000 inhabitants—30,355 Catholics, 37 Churches and Chapels, 12 European missionaries, 13 native priests, 12 schools, 60 pupils, 1 seminary, 20 seminarians.

In Northern Ho-nan there are 9,000,000 inhabitants—1,067 Catholics, 6 Churches and Chapels, 3 European missionaries, 3 native priests, 2 schools, 18 pupils.

In Southern Ho-nan there are 20,000,000 inhabitants—5,000 Catholics, 45 Churches and Chapels, 7 European missionaries, 12 native priests, 20 schools, 100 pupils, 1 seminary, 17 seminarians.

In Hongkong there are 3,000,000 inhabitants—6,600 Catholics, 27 Churches and Chapels, 11 European missionaries, 3 native priests, 19 schools, 118 pupils, 1 seminary, 12 seminarians.

In Northern Hu-nan there are 10,000,000 inhabitants—100 Catholics, 6 Churches and Chapels, 4 European missionaries, 1 school, 10 pupils.

In Southern Hu-nan there are 10,000,000 inhabitants—5,000 Catholics, 10 Churches and Chapels, 3 European missionaries, 7 native priests, 4 schools, 81 pupils, 1 seminary, 24 seminarians.

In North Western Hu-peh there are 9,000,000 inhabitants—8,000 Catholics, 26 Churches and Chapels, 7 European missionaries, 18 native priests, 9 schools, 310 pupils, 1 seminary, 12 seminarians.

In Eastern Hu-peh there are 9,000,000 inhabitants—16,000 Catholics, 42 Churches and Chapels, 16 European missionaries, 14 native priests, 16 schools, 525 pupils, 1 seminary, 54 seminarians.

In South Western Hu-peh there are 9,000,000 inhabitants—3,500 Catholics, 13 Churches and Chapels, 7 European missionaries, 4 native priests, 2 schools, 82 pupils, 1 seminary, 31 seminarians.

In Kan-su there are 21,500,000 inhabitants—1,500 Catholics, 9 Churches and Chapels, 5 European missionaries, 3 schools, 32 pupils, 1 seminary, 10 seminarians.

In Northern Kiang-si there are 14,000,000 inhabitants—13,007 Catholics, 49 Churches and Chapels, 10 European missionaries, 13 native priests, 4 schools, 260 pupils, 1 seminary, 16 seminarians.

In Southern Kiang-si there are 11,000,000 inhabitants—3,753 Catholics, 25 Churches and Chapels, 3 European missionaries, 5 native priests, 16 schools, 140 pupils.

In Kiang-nan there are 50,000,000 inhabitants—101,206 Catholics, 606 Churches and Chapels, 81 European missionaries, 30 native priests, 677 schools, 11,237 pupils, 2 seminaries, 27 seminarians.

In Kuang-si there are 8,000,000 inhabitants—1,031 Catholics, 10 Churches and Chapels, 11 European missionaries, 4 native priests, 5 schools, 70 pupils, 2 seminaries, 12 seminarians.

In Kuang-tong there are 25,000,000 inhabitants—28,076 Catholics, 100 Churches and Chapels, 41 European missionaries, 5 native priests, 101 schools, 1,000 pupils, 1 seminary, 2 seminarians.

In Kui-tcheon there are 8,000,000 inhabitants—16,892 Catholics, 73 Churches and Chapels, 26 European missionaries, 7 native priests, 84 schools, 1,081 pupils, 2 seminaries, 20 seminarians.

In North-western Su-tchuen there are 15,000,000 inhabitants—38,800 Catholics, 22 Churches and Chapels, 23 European missionaries, 40 native priests, 178 schools, 2,532 pupils, 2 seminaries, 94 seminarians.

In Eastern Su-tchuen there are 15,000,000 inhabitants—26,079 Catholics, 64 Churches and Chapels, 31 European missionaries, 33 native priests, 123 schools, 1,384 pupils, 2 seminaries, 85 seminarians.

In Southern Su-tchuen there are 15,000,000 inhabitants—18,000 Catholics, 34 Churches and Chapels, 24 European missionaries, 10 native priests, 99 schools, 600 pupils, 1 seminary, 25 seminarians.

In Tche-kiang there are 8,000,000 inhabitants—11,480 Catholics, 39 Churches and Chapels, 9 European missionaries, 7 native priests, 37 schools, 500 pupils, 2 seminaries, 9 seminarians.

In Northern Tche-ly or Peking, there are 10,000,000 inhabitants—28,000 Catholics, 166 Churches and Chapels, 16 European missionaries, 13 native priests, 120 schools, 1,000 pupils, 2 seminaries, 40 seminarians.

In South-eastern Tche-ly there are 10,000,000 inhabitants—33,488 Catholics, 462 Churches and Chapels, 32 European missionaries, 7 native priests, 89 schools, 2,331 pupils, 1 seminary, 7 seminarians.

In South-western Tche-ly there are 10,000,000 inhabitants—21,000 Catholics, 81 Churches and Chapels, 7 European missionaries, 12 native priests, 4 schools, 30 pupils, 2 seminaries, 17 seminarians.

In Yun-nan there are 12,000,000 inhabitants—11,207 Catholics, 53 Churches and Chapels, 21 European missionaries, 8 native priests, 40 schools, 200 pupils, 1 seminary, 18 seminarians.

To sum up: the twenty-nine Vicariates Apostolic of China, each, with one exception, having a bishop, contain 390,000,000 inhabitants—485,403 Catholics, 2,460 Churches and Chapels, 440 European missionaries, 303 native priests, 1,804 schools, 25,219 pupils, 34 seminaries, 666 seminarians. Besides these there are colleges, orphan asylums, homes for the aged, industrial schools, foundations of nuns and sisters, etc., concerning which the reports are very incomplete, merely saying that they are in proportion to the other figures.

These statistics suggest a host of reflections, but I shall notice only a few salient features, leaving readers to infer the rest. Let it be borne in mind that the half-million converts in China are, in reality, Christian heroes who have braved social ostracism, loss of station, even bitter persecution often. They are chosen ones. Perhaps there are twice as many more who are convinced of the truth, who are at heart Christians, but who lack that rare quality of courage which enables men to join a religion hated and despised by their fellows—a religion of the "Western devils," as the Chinese call the Europeans. Pope Leo's cutting loose from European protection may have an important influence in modifying the prejudices of the national mind—prejudices, it must be admitted, for which the selfishness, greed and tyranny of several European Powers are largely responsible.

A second thing to observe is that nearly half the Catholic priests in China are natives. The 666 seminarians are, of course, Chinese, and when they are ordained there will be about 1,000 Chinese priests. They will prove the most efficient agents in evangelizing China.

The third and most observable feature is that the Catholics are not massed in localities along the seaboard; they are scattered throughout the empire. Every province, from Siberia in the North to Annam on the South, from Thibet on the West to the Yellow Sea on the East, contains its bishops, its priests, its Churches and

schools and a considerable body of laity. China, in short, is permeated by Catholicity. These bodies, found in all places, are nuclei, round which converts can be gathered; they are germs that cannot fail to fructify, to spring up, to grow into branching trees. Thus did Christianity, in the first centuries of our era, spread through the Roman Empire. Will we witness another such stupendous event, on a more extended and more populous field, in that strange, fantastic empire of the extreme Orient?—HUGH P. McELRONE in the *Independent*.

Come Brothers, let us smoke.

BY REV. J. E. WALKER.

SMOKING, though an artificial habit, has a development of its own. Thus a Chinaman always wants to take his opium in the form of smoke and always wants to smoke it lying down; no matter whether he uses it for pleasure or as a medicine, he must lie down to it; nothing but dire necessity will compel him to a different course. When I first began to notice this I surmised that they were afraid of opium in any cruder form than smoke. But this does not account for their always lying down to smoke it, and so far as I can learn from the Chinese themselves the chief reason is that opium, thus taken, affords them the greatest amount of gratification. They dislike exertion and like pleasure, and to lie down and smoke opium combines a maximum of the latter with a minimum of the former. We all know their phenomenal capacity for sitting still, and this is not that they love pleasure less, but that they love ease more. Yet even a Chinaman will sometimes tire at length of sitting still. Opium solves the problem. It is ease and pleasure both, but opium without tobacco is not complete. I have had opportunities more than I ever cared for, forced on me by smoking boatmen, of seeing just how a "square" smoke is carried on. Opium, tea and tobacco are all three prepared and partaken of in regular and repeated rotation. The tea is doubtless used to allay the dryness of mouth produced by the heat from the pipe. What there may be in the relative effects of opium and tobacco to make their combination especially attractive I do not know. But the great popularity of opium drugged cigarettes in Western lands suggest the idea that there is something in a combination of the two that makes them more alluring than is either one alone. In some countries, I have read, tobacco is mixed with opium.

But a most hideous thing about this opium vice is just this deliberateness. The moral influence on the smoker of thus methodically surrendering himself to the power of the drug must be even worse than that of whiskey drinking.

In regard to the Chinese use of tobacco alone there is quite a resemblance to their use of opium. The smoker must stop work, sit down and leisurely take his tobacco in dainty little pinches, a few puffs at a time, perhaps drawing the smoke deep down into his lungs, and sometimes holding it there while he talks to some one. This is their universal method, whether the man be rich or poor, whether his pipe be of bronze and shark-skin or a bamboo stick. But when one sees how elaborately the thing has been worked out, one might almost wonder if there has not been some *Chinese sage of smoke*, who formulated the exact processes and handed them down to a nation of devout admirers. But no, had this been the case the children might be taught to repeat the directions and everybody praise their completeness, but no one would follow them in practice.

The expression of countenance produced by the two drugs is quite different. Opium produces a blank or sodden look, while tobacco seems to develop an expression of self-complacency or gratified self-conceit. This may be especially noted when the Chinaman is both smoking and conversing. Gradually he comes to look as if he truly was doing the model thing in the model way; while as to his words, such wise and fitting speech was never heard before. The same expression is sometimes seen on the face of Western smokers, but the stronger, coarser form in which we use tobacco is not so favorable to its production. Besides in smoking cigarettes the effect of the tobacco is somewhat masked by the opium with which they are so generally drugged. However, it comes out strongly enough in the case of boys or very young men when they are smoking cigars. If now the Chinese were deprived entirely of tobacco, I wonder whether their self-conceit would not be somewhat abated! I also wonder whether this peculiar development of self-esteem, in connection with tobacco smoking, is directly due to a specific action of the drug on some particular part of the brain, or whether it results indirectly from its benumbing action on the higher moral and spiritual faculties, which are always preventing sinful man from feeling satisfied with himself. One thing I do know, smokers, whether Western or Chinese, whether of opium or tobacco, do not like to be disturbed, nor to have their indulgence interfered with.

I published in the *Recorder* about two years ago a short piece against tobacco, and a smoker expressed a desire to choke me—whether with his hands or his smoke he did not say—I presume

some one may have been applying personally to him my impersonal remarks on the subject. But when a Shanghai daily called said article "very bigoted," it struck me as a little odd. I found in an old dictionary, which had ended its travels at this inland station, bigotry defined as obstinately holding to one's opinion in spite of facts to the contrary. Now said article had consisted mainly of facts about the effects of using tobacco. How could this be bigoted? Furthermore, I had known men to persist in smoking when their physician gave them plain facts to show that in their particular cases it was decidedly hurtful. But I never heard them called bigoted because of this. And of all the men I have known or heard of, who clung to bad habits in the face of strong proof that they were hurtful, I never yet heard one called a bigot. It is only when a man interferes with other people's indulgences that he receives this title. But I have known a man to smoke or chew, and hawk and spit persistently where it interfered with other's enjoyment, and yet no one thought of calling him bigoted. It is only when a man *conscientiously* interferes with other people's indulgences because he thinks they are bad that he is called a bigot. This word and the word fanatic are two terms which the world uses for branding those who conscientiously interfere with its self-indulgence. If they confine themselves to moral suasion they are bigots; if they would resort to force, either personal or legal, they are fanatics. Now these terms have their proper use to designate certain perversions of the moral and religious sentiments, but they have been so often used to rail at moral heroes who lead the van against the world's sins and wrongs that good people are shy of using them.

It is now a good many years since I first read in my New Testament that "every creature of God is good and to be received with thankfulness." "If only we use it lawfully." From this I understood that even animal pleasures, in their proper place, subservient and incidental to higher things are, though an inferior good, yet a real good, and that other things being equal, God would rather than not have us enjoy pleasant things with thankfulness. It is the world's persistent abuse of the appetites, coupled with the liability of us all to fall into this abuse, that leads to the recoil of asceticism, and may make it wise for us sometimes, as in fasting, to deny ourselves for a season, even their reasonable gratification, while the spiritual appetites are given an unquestioned supremacy.

But when it comes to the question of what I may or may not allow myself, two very opposite courses present themselves. The one is to assume that everything is bad till it is proven good; the other is to assume that everything is good till it is proven bad.

But the Bible says, "Prove all things, hold fast that which is good." As to the current worldly use of God's good gifts the Bible assumes that it is wrong and hurtful, and observation only too thoroughly confirms the truth of this assumption. There is hardly a single good gift of God that we can use as the world uses it, without coming into bondage to "the world, the flesh and the devil." Constant watchfulness, discrimination and restraint are rendered necessary by the corruption that is in the world, on the part of beings whose appetites have once been and are liable to again be contaminated by this corruption. But aside from this I hold as doubtless we all do that there is a right use of God's good creatures that is pleasant to us and acceptable to our Creator.

When therefore I passed out from under the control of my parents I thought it no dishonor to them to investigate for myself the character of certain disputed things, which they had withheld from me. Thus as to tea and coffee, I tried drinking and not drinking, back and forth several times and became satisfied that I was better off without them. But for a few years past I have found a *little* coffee to be helpful in counteracting certain effects of exposure to malaria. I had been taught that card-playing was bad. I concluded for myself that in themselves games played with cards were no worse than any other games. Only I found them so thoroughly associated with gambling, loose people and loose ways, that so long as there was no lack of other recreations I did not care to touch cards. Yet when I see respectable people playing games from which every hint of gambling has been excluded, I feel no cause of offence. So in regard to dancing, it might be as harmless as calisthenics. But as practiced by the world, it has about the same relation to immorality that wine-sipping has to drunkenness; a certain per cent of those who indulge in the one will come to the other. Who but for the one would never fall into the other. Mr. Moody has characterized the round dance as "the world, the flesh and the devil". And somehow if one dances at all, the world, the flesh and the devil so manage it that one is apt to go the whole figure. He is sneered at if he does not.

My parents were no ascetics; books and papers of any good moral kind were welcome in their home. Musical instruments, even the violin and guitar, were not excluded. And in regard to nearly everything to which they objected, when I came to examine for myself, I found some good reason why I did not care to depart from their counsels. They were especially earnest in regard to tobacco. By the mistaken advice of a physician my father had become addicted to its use, but deeply regretted it. He possessed a nervous system peculiarly susceptible to its effects, and so suffered torture when he

attempted to abandon its use. In the beginning of his old age his vital powers seemed to be rapidly failing. But when by a tremendous effort he broke off his tobacco he immediately took a new lease of life. My hostility to tobacco comes in part from the influence of a tobacco using father, who made me feel that he had been previously misled. All my own observations and investigations have only confirmed this impression. To my mind the facts are so overwhelmingly against its use and so plain to any one who will investigate, that it seems strange that in this age which boasts of its scientific investigations, any one can be left who thinks that indulgence in tobacco is anything but bad. The fact once having been established that tobacco owes its specific effects to a most deadly poison, it would seem as if any man of ordinary sense would demand strong proof that its habitual use would be harmless before he would enslave himself to it. But because this poison is capable of producing certain pleasurable sensations the world has become its willing slave. It sometimes seems as if it was no use to argue about the matter. Men like the sensations which tobacco produces; they have elected to indulge themselves therein, and this settles the matter with them. They do not mind being assured that the indulgence is harmless, but any suggestions to the contrary, though as politely and considerately put as those by Mr. Gilmore in his recent articles on this subject, are only distasteful.

Some smoke, they say, as a defence against the stench which they have to encounter, and there may seem to be something in this. Yet the sense of smell was given as a guide and protection and the wisdom of deadening it when one must encounter filth is doubtful. It not only warns us of danger, but rouses the system to resist and expel the enemy. If this be so, another claim put forth in behalf of tobacco, that it has a disinfectant power, would seem also to be questionable. True when one sees the amount of poisoned air that a smoke-cured Chinaman can endure, one is inclined to ask whether tobacco may not be a protective against contagion or malaria. But actual statistics in the case of medical students and others, frequently exposed to these things, show that the advantage is in favor of those who do not use tobacco.

Now if there is any smoking missionary who, alone with me and our God can advise me to smoke or to encourage the Native Christians to smoke, let him stand forth. If tobacco, used as the world uses it, is a good creature of God to be received with thankfulness, I would like to know it, so that I, too, can join in the thanksgiving and encourage the Christians to do so also. I will have them return to their abandoned habit of filling the chapel with tobacco smoke every

Sabbath morning before the services begin. My wife and daughter also shall learn the blessed art, and pipes and tobacco or cigars shall be on the table when the blessing is asked. At the close of the day we will eat and smoke and have family prayers, thankful that our lives have been brought out into such sweetness and light. Why not? either make the tree good and its fruit good, or else make the tree evil and its fruit evil. My wife goes through thick and thin about as freely as I do, and if there is any alleviation in the use of tobacco, it ought to be as free to her as to me. And it shall all be sancti—. Is there a missionary in China who can finish that sentence?

A Church member, who was an inveterate smoker, had been plied with arguments and entreaties to induce him to quit, but all in vain. But one day, as he was lighting his pipe, the thought was started in his mind, "Did Christ die to purchase this vile indulgence for me"? This thought put an end to his smoking.

*Views of Commentators on I Cor. xiv. 34. 35.
and I Tim. ii. 9-14.*

BY REV. H. C. DUBOSE.

PAUL: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Peter: "Holy men of old spake as they were moved by the Holy Ghost." David: "Open thou mine eyes that I may behold wondrous things out of thy law." "I will run the way of thy commandments when thou shalt enlarge my heart." Christ: "Continue ye in my love. If ye keep my commandments, ye shall abide in my love."

Scott: "It seems most natural to suppose that some of the Corinthian women were used to speak publicly when not under the immediate or extraordinary influence of the Holy Spirit, and perhaps they interrupted the other speakers.....The Apostle laid it down as a general rule (to which the foregoing case was the only exception, I. Cor. 11. 5) that women must not be allowed to speak in the public congregation." "For it was inconsistent with modesty and propriety and would be scandalous among their neighbors, for women to make a practice of discoursing in the public assemblies." "As the Apostle is speaking of public prayer, his meaning, I suppose is, that the men and not the women were to lead the devotion of the assembly." "It has been observed that this rule admitted of an exception in the case of those who spoke by the spirit of prophesy."

Henry: "It is God's law and commandment that they should be under obedience; they are placed in subordination to the man, and it is a shame for them to do anything that looks like an affectation of changing ranks which, speaking in public seemed to imply, at least in that age and among that people, as would public teaching much more: so that the Apostle concludes it was a shame for women to speak in the Church, in the assembly. Shame is the mind's uneasy reflection on having done an indecent thing. And what is more indecent than for a woman to quit her rank, renounce the subordination of her sex, or do what, in common account, had such aspect and appearance?" "According to St. Paul women must be learners and are not allowed to be public teachers in the Church, for teaching is an act of authority; whereas she must not usurp authority over the man, but is to be in silence. But, notwithstanding this prohibition good women may and ought to teach their children at home . . . Aquilla and his wife Priscilla expounded unto Apollos the way of God more perfectly, but then they did it privately, for *they took him unto them.*"

Clarke: "This was a Jewish ordinance." "This was their condition till the time of the Gospel when, according to the prediction of Joel, the Spirit of God was to be poured out on the *women* as well as the *men*, that they might *prophesy, i.e., teach.* And that they did *prophesy* or *teach*, is evident from what the Apostle says (1 Cor. xi. 5) where he lays down rules to regulate this part of their conduct, while ministering in the Church. But does not what the Apostle says here contradict that statement? . . . Both places seem perfectly consistent. It is evident from the context that the Apostle refers here to *asking questions*, and what we call dictating in the assemblies. It was permitted to any man to *ask questions*, etc., in the synagogue, but this liberty was not allowed to any woman. St. Paul confirms this, in reference to the Christian Church; he orders them to keep silence, because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, etc. But this by no means intimated that when a woman received any particular *influence from God*, to enable her to teach, that she was not to obey that influence; on the contrary she was to obey it."

Hodge: "As is the case in all other Christian Churches, let your women keep silence in the public assemblies." "Paul, however, adds to the prohibition the weight of apostolic authority, and not of that only but also the authority of reason and of Scripture." "The Apostle himself seems to take it for granted that women might receive and exercise the gift of prophecy. It is therefore only the public exercise of the gift that is prohibited." "The scriptural ground is expressed

in the words *as also saith the law.*" "The desire for knowledge in women is not to be repressed, and the facilities for its acquisition are not to be denied them. The refinement and delicacy of their sex, however, should be carefully preserved. They may learn all they wish to know without appearing before the public. *For it is a shame for women to speak in the Church.* The word used is *aischros*, which properly means *ugly, deformed*. It is spoken of anything which excites disgust. As the peculiar power and usefulness of women depend on their being the objects of admiration and affection, anything which tends to excite the opposite sentiments should for that reason be avoided."

Ellicott: "It seems best then to find the force of *ōsautōs* in the continued but implied reference to public prayers." "The women were not supernumeraries; they also had duties as well as the men; these were sobriety of deportment and simplicity of dress, at all times, especially at *public prayers.*" "*Shamefastness and discretion*, the inward feeling which should accompany the outward bearing and deportment . . . *Aidōs* marks the inward shrinking from anything unbecoming." "*Learn, i.e., at the public ministrations, in antithesis to teach.*" "Women were permitted, however, to teach privately those of their own sex." "On the position occupied by women in the early Church, it may be remarked that Christianity did not abrogate the primal law of the relation of woman to man. While it animated and spiritualized their fellowship, it no less definitely assigned to them their respective spheres of action: teaching and preaching to men, mental receptivity and activity in family life to women." "Every form of *public* address or teaching is clearly forbidden as at variance with woman's proper duties and destination." "*For Adam was first formed than Eve.* A simple and direct declaration under the influence of the Holy Spirit of the typical meaning of the order observed in the creation of man and woman."

Lange: "*I speak the truth and lie not.* A solemn adjuration which, in view of so weighty a matter and the many personal misjudgments concerning Paul, is quite appropriate here." "As the Apostle thus reverts to the public prayers just commended he now states when, how and through whom these should be conducted, and with this he adds his special counsel to the women as well as the men. The latter, in express distinction from the women, are alone to direct public prayers." "The object of the Apostle is not to enjoin a general rule of life for Christian women, but specially for their demeanor at the place of prayer." "Not the *docere* but the *discere*; not prominence in outward rank, but the *upotagé* in the place of prayer, is their proper calling. It appears that the Christian women

at Ephesus were inclined to put themselves forward more than became them. The Apostle therefore enjoins silence upon them." "*But the woman being deceived*, etc. A second ground . . . She allowed herself to be enticed by the treacherous speech of the serpent, while Adam simply accepted the fruit from her hand." "When the Apostle assigns to the male members of the whole Church the duties of preaching and instruction, he condemns, on one side, the clerical exclusiveness which allows the laity in no way to preach the word in the Church, and on the other side, the quakerism which permits men and women, without restraint, to come forward when moved by the Spirit." "What Christ is for women: what women must be for Christ."

A Chinaman on the Chinese Exclusion Question.

WU KUANG-FEI, formerly a member of the Chinese Embassy to the United States, Spain and Peru, writes as follows on the Chinese emigration question:—

What is the cause of the opposition to the Chinese in the United States? I reply, the Irish. The Irish are natives of one of the British Isles, they are by nature violent and idle, and generally very poor. When there was a great demand for labor to open the new country, the Irish flowed to America as water seeks a lower level; they neither traded nor tilled the earth for themselves, but lived by hiring out their labor to employers. They found Chinese already on the ground, and as Chinese labor was cheap and Irish dear, Chinese laborers mild and tractable, and Irish laborers independent and unmanageable, the capitalists and rich people of America preferred to engage the Chinese to work for them. The Irish laborers, observing that the Chinese were earning a living and enriching themselves to a certain extent, while they themselves, arriving in ever increasing numbers, found it hard to feed and clothe themselves, proceeded from envy and dislike to open violence, and robbery and murder of Chinese began to be quite frequent.

The reasons why, as is often stated, Chinese cannot become attached to America are the following. Irish immigrants to that country become citizens of it, while Chinese remain under the Chinese flag. The Southern party of America have a strong sympathy with the Irish, and the Chinese laborers moreover, by the mere fact of working for Northern employers, earn the hatred of this powerful Southern faction. In 1881 I was with our Minister Chêng at Washington, when the laws against Chinese immigration were just commencing. Their first originator was a Southern statesman, named Beecher (?), and at first, although he had

obtained adherents very rapidly, there were still many opposed to his views. Our Minister Chêng spoke both officially and unofficially on the subject, losing no opportunity of laying his views before American statesmen and others. General Hancock of New York, a man of great justice and integrity, was opposed to the prevention of Chinese immigration, and our Minister made great efforts to secure him as a friend in the camp, judging that he would prove a valuable auxiliary in silencing the opposing voices of the anti-Chinese party at Washington. At this time, by the Minister's directions, I brought out my Dialogue on the Chinese Emigration Question, with its twelve difficulties and our proposed solution, showing that Chinese immigration did them no harm at all, while its prohibition would cause great harm to us. The Minister Chêng approved of my observations and often adduced them in argument, continuing strenuously to support our cause. The President was then a Northerner, in his heart by no means opposed to Chinese immigration, but unable to declare his real opinions publicly. There were many debates on the subject in Congress without any conclusion being arrived at, but what was now proposed was no longer the total prohibition of Chinese immigration, as at first, but its restriction.

Restriction meant that the Chinese residents in America were not to be expelled, and might visit China and return to the States, but that their number was not to be increased from China. When this was agreed to, Minister Chêng went to Peru; but the following year was attacked by paralysis, and returned to the States for medical treatment. I remained in Peru.

Back again at Washington, our Minister took up the claims of our people who had been attacked or murdered in California, with ardour; but just about that time a Southerner became President, and the total exclusionist party became very powerful again. This bait was now laid for us to swallow; a great increase in the indemnity if we could agree to total prohibition of Chinese immigration. Our Envoy repulsed this bait, and the question of the indemnity hung on unsettled while the time drew nigh for the Envoy's return to China. Our opponents now took advantage of the weakening of our position caused by the advent of a new representative, to hold out the bait again. The Imperial Government, however, whose piercing vision reaches to tens of thousands of *li* from Peking, commiserated its poor subjects so far away in a foreign land, and finally refused to consent to what was asked of us; but the U. S. Government proclaimed the total prohibition as law, without our consent, in a way contrary to international law and to human reason and

good feeling, filling the minds of our officials and people with regret and indignation.

The methods which I would humbly suggest might be employed to retrieve what we have lost, are the following, which I will preface by what I consider are strong encouragements for us. The latter are:—

(1) The Emperor has not signed the Convention excluding Chinese immigrants. According to international law, although a Minister at a foreign Court may have signed such a convention on behalf of his country, the seal and signature of the respective heads of the State are necessary before it can become binding.

(2) Their President will soon be changed. The President with whom the late Minister Chêng discussed the question of *restriction* of Chinese immigration, was a Northerner. He was succeeded by a Southerner, and their *total prohibition* came on the *tapis* instead of restriction. A Northern President will succeed him, and his policy is not likely to be the same. The North do not hate the Chinese very much, and we can take the opportunity to advance our arguments with redoubled vigor and with a better chance of success.

In the American papers it is said that the principal legal authority has expressed himself to the following effect:—The Chinese Government refuse to consent to the rule excluding Chinese immigrants, but nevertheless all that we have to do is to obey our own Government. Now from all that we can gather there is not likely to be entire unanimity of opinion on the Chinese question among the members of the American Government, for a long time, and hence there must be a delay which will be in favor of our emigrant class.

I come now to the active measures which we might take ourselves, of which three different ones occur to me.

(1) Let our Tsung-li Yamên write to their Foreign Office, maintaining that the law of all nations prescribes that an international arrangement in the nature of a convention between two of them is not binding until the advisability of making such an arrangement has been properly discussed between them and until it has been signed by the respective sovereigns of the two contracting powers. That the U. S. Government have committed a breach of international law in proclaiming to their officials and people that such an arrangement is to be enforced against intending Chinese immigrants, without waiting for the sovereign of China to signify his assent to such an arrangement by signing a fresh convention to that effect. That if America claims complete independence of action and avows the principle of benefiting itself, regardless of the injury

caused to other nations, then perhaps we may on our side frame new regulations prejudicial to Americans, and promulgate them as law without troubling ourselves to wait for the consent of America. Then if America should consent to such new regulations made by us injuriously affecting American citizens, we can reciprocate her complaisance by agreeing to the law excluding Chinese from the States.

(2) In the XXX Article of the American Treaty with China, it is agreed "that should at any time the Ta Tsing Empire grant to any nation, or the merchants or citizens of any nation, any right, privilege or favor, connected either with navigation, commerce, political or other intercourse, which is not conferred by this Treaty, such right, privilege and favor shall at once freely enure to the benefit of the United States, its public officers, merchants and citizens." This Article evinces a desire to show the same favor to America as to the most favored nation. Let us then, if America proceeds with us on a diametrically opposite principle, inform her that henceforward the XXX Article must be considered null and void, and hereafter should we make any concessions to other nations, America will no longer be able to claim similar advantages.

(3) There are a considerable number of Americans employed in China at the present time; in mechanical industry and in manufactories, as interpreters, as professors and teachers, as military or naval instructors, commanders of Chinese war-vessels, as captains and mates, as pilots and railway men, and although their position is generally a very different one from that of the Chinese in the employment of Americans in America, they are equally employés or hired men. Let us then send the word through every Chinese province, that all such are to be discharged from their positions, that men of other nationalities are to be engaged in their stead; and that for the future no Americans are to be employed by Chinese. Let it be understood, however, that when the law prohibiting Chinese labor from going to America is abrogated, they will be re-engaged. Then they will blame their own Government for the loss of their situations, and all the world will say that the reprisal was a just one.

With regard to the bait held out to us that the anti-Chinese law will only hold good for a period of years, the consolation held out by such a promise is purely illusory. It is evident, as the Chinese emigrant population seeking the American shore are prepared to run the risk of wounds and death in their pursuit of their calling there, that it is bitter poverty, nay, sheer hunger, that drives them from their native land to cross the ocean. A man dying of hunger cannot wait for ten days for a meal; how then can he wait for

months and years? Suppose I say to a starving man, "Bear your hunger this year, and next year I will give you a thousand bushels of rice;" or say to a beggar, whose naked body is being nipped by the frost, "Bear the cold for this winter, and next year I will give you a number of fox and other skins"—would not the passers-by all laugh loudly at me? No, this bait should not beguile us. Both for the sake of the dignity of our country and the protection of these poor emigrants, we should take a firm stand against this oppressive enactment of the U. S. Government against us.

The American State has been built up, not by war, but by agriculture and commerce. Since the time of Washington, few of the Presidents have been men of military renown or ability, and the policy of America has been on the whole self-defence and not the extension of their domain by aggressive war on other countries. Their standing army is of little over 30,000 men; their navy, not more than 10,000 men, and about 20 powerful ships. The forts of New York, which defend her from the sea, are old-fashioned and armed with very ordinary cannon. America, compared with the aggressive countries—England, France, Germany and Russia—is like a gentle dog compared to tigers. Still suffering from the results of civil war, and hampered by the dangerous elements of Irish and Africans within her own borders, she is both unwilling and unable to wage an aggressive war abroad. America will never go to war with us on the emigrant question.

Let us then show a firm front in our negotiations with her, and remember that not only the dignity of our country is at stake, but the lives of hundreds of thousands of Chinese. The purse of public and private charity has had to be opened again and again for our poor agricultural population, suffering from repeated natural calamities. If their number is now to be suddenly swelled by the expulsion from foreign countries of those who have gone thither to try and pick up a living, what will the state of China be?

We should bear in mind, also, the feeling against Chinese emigration felt in Australia and other countries now. If we this year tamely submit to the terms which America would impose upon us, our submission will be adduced as a precedent and we shall have to give in to their propositions as well.

I advance these opinions of mine with deference; far from laying claims to teach my countrymen on the subject, I acknowledge that I am as one who looks at the starry skies through a tube, or tries to measure the sea with a spoon; but the importance of the question to China has impelled me to submit to the wiser judgment of others the crude results of my poor experience and meditation.

In Memoriam.

THE REV F. F. GOUGH.

PREMATURELY, not long ago, my dear friend was mentioned in a missionary publication as "the late Mr. Gough." He actually passed to his rest on June 1st, called by a stroke of paralysis.

I owe my friend so much that I should like to say a few words by way of grateful epitaph, if room can be found for them in the *Intelligencer*. Not many, I think, of his early friends survive; of those who, friends at the University, renewed and confirmed their love on a mission-field, only myself.

It was in November, 1846, my freshman's term and Gough's last before degree that I was made known to him. Our common friend was Edmund Carr, now Canon of Carlisle and father of a missionary. Carr's father and mine were college friends. My father recommended his son to the son of his friend, already a decided Christian. And Edmund—when I came up to Cambridge trembling after a decisive revelation of personal sinfulness, longing for a salvation I feared I had "let slip" too long—took me by the hand and brought me into the fellowship of a Saturday evening meeting for Bible-reading and prayer, of which Gough was senior member. They were but six or seven; Gough, Carr and another long since at rest, Johnians; a Christ's man, I think; Consterdine, of Trinity, now Vicar of Chorley; and, from Corpus, at which I had entered, a charming American, James Bolton, also long since in Paradise, and Isaacs for many years now Vicar of Christ Church, Leicester, who joined a term or two after me. They were of different years, and of course as time went on changes took place. First and last, the friendships made in that little meeting were invaluable to me. But Gough was, I think, most dearly prized of all. His own deep personal religion, inherited in some sort from a saintly mother, his Bible knowledge learnt originally from her, and his power of patient, affectionate sympathy with one whose fears and self-accusations made him very dull company—these and other gifts made the friendship he gave me quite invaluable.

I "coached" with him for a short time after his degree. He was then (1847) hoping to go to China under the C. M. S.; his mother approving, his father objecting. During the same year it was that somewhat brightening hopes of perseverance in religion led me, as the view of my great debt to the Saviour deepened, secretly to offer my life to Him for a similar service. And the thought of China, suggested at first by its distance, and my natural aversion to all I knew of it, was confirmed by my friend's choice. The elder Mr. Gough, on the

consecration of Bishop Smith for the See of Victoria, Hongkong, withdrew his objections, and his son, sailing with the Bishop in 1849, joined in 1850 the pioneer missionaries Cobbold and Russell at Ningpo. By this time they had removed from temporary lodgings in a temple to an *improved* native house. Gough, anxious to get at the people, soon hired a separate house, like theirs, in the heart of the city; but not, like theirs, drained, ceiled, and in other respects made wholesomer for habitation. Speedily fever told him of his mistake. He sought change and recovery at Chusan, and thus held out till 1852, when, too soon broken down, he was compelled to return to England. Coming out again in about two years, he brought with him that invaluable auxiliary, a likeminded wife.

His experience of the "hired house" made him so far prudent that he hastened to build, on the healthiest spot within the city area, a commodious house. But, in other respects, his habitual "neglecting of the body" to attend to studious and evangelistic duties still, characterized him, and only too soon told on himself, and, more severely, on his admirable wife. Punctuality with regard to meals or hours of rest had, in my knowledge, never been an element in Gough's character. Mrs. Gough brought with her what ought to have corrected this defect; an instinct for method and punctuality in all things. Alas! in the close union of truest affections the worse prevailed; and before the end came our friend had learnt to be apparently as indifferent as her husband to meals postponed and nights turned into day. Each day was so crowded with work that without perfect method rigidly carried out this was inevitable.

In the spring of 1860, attracted by the fame of foreign charities some opium-smokers came down seven days' journey from Kinghwa, in the centre of Chekiang, with money in their hands, entreating to be cured of the opium craving. Our only doctor, a missionary of the Chinese Evangelization Society, was absent on sick leave. We felt nevertheless, the appeal of the poor men to be one that could not be easily put aside. Just at this moment we had heard of the Bombay civilian's gifts for the formation of opium asylums. Gough, abundantly occupied otherwise, but whose premises seemed suitable for such a purpose, undertook to receive the applicants if Mr. J. H. Taylor, who has since taken medical degrees, would prescribe necessary medicines. In effect our devoted friends received 133 of these applicants, all from the same region. They came in successive parties, and all passed through treatment, apparently successful, in little more than three months.

But the toil, watching, and care needed in the effort told heavily upon their benefactors. The paroxysms of craving often caused a mutiny in the asylum. No native deputy could control them at such times, the missionary himself must be on the spot; whilst every detail

of dispensing and even cooking for the patients was the personal care of Mrs. Gough. By the summer our friends were both so much exhausted, and Mrs. Gough in so critical a condition, that on Dr. Parker's return he strongly advised their leaving for England to save her life.

I have said that overwork and disregard of necessary regularity had weakened what seemed an unusually strong constitution. Grief had had its share. We found her in 1858 the mother of a sweet baby of a year old, full of life and health. Only a few months later bronchitis took her from her mother's arms. In the autumn a second daughter was given, who is now Mrs. J. C. Hoare. But the severity of the bereavement left its mark perhaps to the very end, and weakened her capacity for reaction from exhausting toil.

Very reluctantly our friends left their work in October. They reached England; but Mrs. Gough, only to die a fortnight later. During the seven years of Gough's stay in England he devoted much time and incredible pains and scholarship to a revision of the New Testament in the Ningpo vernacular, which had been originally the work in a large measure of Mr. Russell.

Gough was a thorough scholar. His aim at Cambridge had been to take a high classical degree. His friends, who knew his acquirements, hoped and feared; and their fears were verified. He took a good double second, but he ought to have been in the first class of the Tripos. It was his constitutional hesitation, his inability to produce promptly what was in him, his punctiliousness about small matters, that dashed their hopes.

These characteristics were never lost. In China we know our friend had no rival in scholarly acquaintance with the classical language, and that, though not a facile speaker, he possessed vast stores of codified vernacular idioms, proverbs, and folklore generally. But it took a resolute and an expert man to draw him; and it proved impossible to induce him to devote his rare gifts to their proper object, instead of lavishing them on what very inferior powers could have sufficiently dealt with. If we could have effected it, he would have spent most of those precious seven years and others in *China*, improving that wonderful (yet improvable) work, the "Delegates Version," instead of spending them in *London*, working with minute and elaborate scholarship that exasperated the Bible Society's Committee, upon what had better have been simply a *targum* on the "Delegates," written out in China by a Christian Native.

In 1867 he again sailed for China, a third and last time, bringing with him his own little daughter as well as the second Mrs. Gough, widow of Mr. Jones, a former missionary colleague of Mr. Taylor's, and her children. He was soon established in his own house, eagerly occupied as before; still the student, still the indefatigable

preacher, earnestly seconded by his wife, and (in due time) by his daughters of both families. Thus he persevered till 1881 when—once more widowed, one step-daughter married, the other daughters needing a return to England, and his own health seriously weakened—he tore himself at length from his beloved Ningpo, and for the last time sailed for “home.” He lived to have the comfort of knowing that his own dear daughter had given herself to the missionary work, first at Foochow, and then, as Mr. Hoare’s wife, at her own much-loved birthplace, Ningpo.

He was always able, I believe, to take occasional duty, but never undertook a regular charge. Study of Hebrew, as he once wrote to me, and I doubt not of Chinese too, occupied him to the last.

I have said nothing of the welcome my wife and I received in 1858 from Mr. and Mrs. Gough when, after years of unfulfilled hopes, I was at length sent to Ningpo. They, and the Russells who were with them, have all left us now for the better shore; but the memory of those days is full of touches of truest brotherly and sisterly kindness and Christian example.

Mr. Gough married a third time, soon after his return to England, and his widow survives him. He died in his sixty-fifth year.

One note, at least, must be added to this imperfect sketch of a very full life. Whilst I write it, an earnest Chinese evangelist, whom I hope to ordain deacon at Michaelmas, reminds me of earnest, scholarly, yet deeply spiritual work done by Mr. Gough as Superintendent of the Ningpo Boarding-School, before the arrival of Mr. Hoare. “How thoroughly he used to work us boys of the first class! Job, the Psalms, Proverbs, Isaiah, I particularly remember reading with Mr. Gough, memorizing for him, carefully taught the meaning by him. And how carefully he worked us in sermon making! Then I could quote a quantity of the classical Bible text accurately.” This, to show one important line of his “painfulness” in the mission-field.

The note I want to add, however, is on a different line.

The Cambridge Prayer Union, numbering now more than 1,500 members, was initiated, if by any one, by my ever-valued friend, Rev. A. A. Isaacs, of Leicester. But when, in 1848, Isaacs suggested the Union, he referred to Gough as having put it into his own mind; in connection with a very small early meeting for prayer, held for some time at six on Sunday mornings, at Gough’s rooms. “When we are scattered to our parishes or missionary fields, cannot we continue to meet in spirit?” Some such words as these of Gough’s produced, under God, the impression which led Isaacs to project, on what has proved so practical a basis, the Cambridge University Prayer Union.—Bishop MOULE in the *Church Missionary Intelligencer*.

True Union.

IN order to secure union of heart as well as in letter, the barriers to that union must first be removed. We may all be unlike and yet be united on one thing, and in view of so many missionaries coming together next year, it is well to consider and pray over during the interval a few points that act as flies in the ointment. It is necessary for our Master's sake and His work to remove everything that is likely to make a difference and division between us, so that we can come together with one heart and one purpose to further His honor and glory.

The first thing to consider is *national differences*. Many of us are prone to mistake national pride for patriotism, and hence we hear the glory of this or that nation and their great men sounded forth; the great wisdom of the latter, their power in war, in business or in official position, and yet not one word does one hear of Him who is "only wise" and who has given them this wisdom and power and who has made them what they are. How strange it would seem if, while watching a sculptor at work, carving some wonderful statue, we should admire the work and praise extravagantly the mallet and chisel but say nothing whatever about the master-hand that wielded them! Strange as this may seem, it is what we constantly do in our praise of men.

When thrown with those of other nations even though of the "same household," national differences and fancied superiority are more prominent in our thoughts than the blessed oneness of Christian fellowship, and sometimes we sit up and spreading ourselves, plume our patriotic feathers till the very sheen dazzles our eyes, others are lost to view, and we seem to be only aware of our existence.

Let us see what is written about all this glorying in man and nations—the latter being but men in the aggregate. "The wisdom of this world is foolishness with God." "The Lord knoweth the thoughts of the wise that they are vain." "Therefore let no man glory in men." "That no flesh should glory in His presence." "He that glorieth, let him glory in the Lord." "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord."

The tendency of this national pride is to breed resentment and strife. When an Englishman refers to slavery in the presence of an American, ten chances to one he will get opium thrown back in his face and *vice versa*; our pride for the home land is so great that it makes us touchy. Now a sin in any part of the world, no matter where it be, is a sin against the most high God and is to be felt and deplored by all the members of the body of Christ, and by their united efforts they should seek to remove it, knowing how displeasing it is to God. It is none of our business to be taking up for countries as many of us do; for "here have we no continuing city, but we seek one to come." What a blow this verse deals our way of lauding our native country to the skies! Surely if anybody in the world ought to have humility and think modestly of their native country and her great men, we missionaries to China ought, for in this very thing the Chinese need our example most.

Fellow Christians, let us watch against this sin, remembering it is written, "Let us not be desirous of vain glory, provoking one another;" but let the glory of nations be dimmed and fade out of sight altogether before the exceeding brightness of His glory.

We should not permit ourselves even to give expression to our opinions concerning those of other nations being so different from us, as it continually widens the breach between us, and the more we dwell on the differences, the greater they seem to be. In the words of Paul let us say, "Henceforth know we no man after the flesh."

Again, with regard to *denominational differences*.

The natural impression produced by a recent article in the *Recorder* was that missionaries were all busy pushing their own denominations, and it would seem that denominationalism rather than the cause of Christ was being advanced.

The great question with us is the attainment of heaven, and as we travel through this wilderness it is a very small matter as to the manner in which we travel, just so we are on the right road to our destination. Now if any one denomination think that they live closer to God or that they fulfill the will of God more perfectly than the others and feel that others should worship and serve God only as they do, let them see that this very spirit was seen ages ago in our Saviour's followers and by Him was rebuked once for all.

The disciple John was a favored disciple; he was one of the select three at the raising of Jairus' daughter, at the transfiguration and again in the garden of Gethsemane. Surely he lived close to the Lord and was highly esteemed, for he was called the beloved disciple. Think you not fellow Christian that he had a perfect

right to forbid the one casting out devils in Jesus' name because he did not serve Christ like the rest of the disciples? And yet our Saviour said to John, "forbid him not," and indicated clearly that following Him was the one important thing, and that the mere manner of service was a secondary matter. No more of that spirit is seen in John after that, but just the reverse; he is the only one that records our Saviour's prayer for unity among believers, and through all his writings he fairly harps on brotherly love. "Beloved, if God so loved us we ought also to love one another." "By this shall all men know that ye are my disciples if ye have love one to another."

Some missionaries may say that conscientiously they cannot work with other missionaries; that they think their denomination is the right one, and their convictions will not permit them to exhort the heathen to join any but their own denomination. When met face to face with our differences we admit that they are not essential to salvation, and yet it is a sad fact that *in practice* we insist upon these differences as though they were essential; and by insisting so much on these non-essential points we are *practically* claiming our Church as the only gateway to salvation. Our Lord seemed to be anticipating this mistake of His followers, of making too much of denominational differences, by giving us a most touching picture at the cross, as though to impress indelibly on our minds the only requisite for the salvation of a soul. It was simply the eye of faith turned in penitence towards our Saviour, the earnest plea put forth, and the criminal was that same day in Paradise with his Saviour—forgiven, saved. With such an example before us, can we dare say that we cannot conscientiously work with other denominations than our own among the heathen? When we come prayerfully to study this case and what our Saviour deemed necessary to obtain eternal life, we can feel perfectly safe in letting heathen souls turn to the Lord through the door of any other denomination than our own, and not desire them afterwards to re-enter through our own. Our preferences may be so strong as to destroy our pleasure in our Master's work, as may be seen from one saying that he could not take pleasure in distributing the Word of God because it did not contain the term for one of Christ's sacraments that he preferred. Though that book contained the precious words of life, and through its teachings he might see many souls turned to Christ, yet still his pleasure in scattering it was lost, just because of the one term not agreeing with his preferences. When our hearts are enlarged and the love of God shed *abroad* in them as it should be, our denominational differences are laid aside, and we all rejoice in being one in Christ.

Individual differences in their turn affect the unity of Christians. These are shown in such things as methods of work and the study of the language, etc. One man may think his method of work right and good, which all will agree he has a right to, provided he does not go a step further and say that the methods of his neighbor, who does not agree with him, are wrong. These opinions, so strongly held by some, are seen in many features of mission work, going so far as actually to cause "sharp contention" over the very term for God himself. Our Adversary knows that he cannot tempt us with murder, fornication, theft and such like sins, but too often he approaches us as an "angel of light," and knowing our weak side, he gives us one thought with the idea that there is one truth and all else is false, and if we yield this thought one iota we will yield the truth. So we hold on like grim death, oblivious of the fact that the thought gives offence and breaks up all unity among brethren. Impregnable in other ways as we may be, this dart of the arch enemy strikes between the joints of our harness. Turn now to the every day life of Christ and see how He acted. When Peter asked about the tribute money, He did not say that we have the right on our side and will not pay, and if we pay it will be an acknowledgment on the face of it that we are wrong. But though admitting they were not subject to tribute, He pays it and accedes to this piece of injustice. And why? Simply in order to avoid giving offence. May God help us to be self-sacrificing in opinions, convictions, etc., and be more willing to give in, even to injustice, than to give offence.

Christian reader, look at the power of the early Church just after the Pentecostal blessing, and what was the secret of the rapid progress then made? It was in "preserving the unity of the Spirit in the bond of peace," for "the whole multitude of them that believed were of one heart and one mind." Listen to Paul pleading for unity—"Now the God of patience and consolation grant you to be likeminded one toward another after the example of Christ Jesus; that ye may with one mind and one mouth glorify God." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Then lastly consider our Saviour's prayer for us. He saw the importance of unity and He knew how the evil one would strive to break it up, and in that one prayer He prays four times that we may have the *oneness of the Father and the Son*. "Neither pray I for these alone, but for them

also which shall believe on me through their word; that they *all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us; that the *world may believe that thou hast sent me.*" "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." What a mighty incentive this is to unity and to the sacrifice of everything that prevents it!

Christians united in heart and mind may be likened unto a great bell that peals forth in soft mellow tones the "glory to God in the highest and on earth peace, goodwill toward men." But let the bell be cracked and a separation of its particles take place in any part, be it ever so small, and the bell not only loses its glorious tones but the most horrible discord is given forth.

"Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

CO-LABORER.

Correspondence.

IS ROME REFORMING ITSELF?

DEAR SIR:—In the interesting paper in the November *Recorder*, "How one man can preach to a Million," the writer expresses the opinion, based, apparently, on the increased circulation of the Scriptures in Roman Catholic lands, that "Rome is reforming itself." Sincere Christians would be too happy to believe that. But the decrease of opposition to the Scriptures is due to the more enlightened policy of the civil governments, with which Rome has no sympathy whatever, as is shown notably in Italy. The high ecclesiastical authorities retain their chronic fear of and hostility to the free reading of the book. Proof of this abounds. One instance is famous, the Pope's formal blessing of Laserre's French edition of the Gospels in December, 1886,

and his cursing of the same in December, 1887.

About the year 1879 the "Old Catholic" movement was making some stir in Germany. Men hoped it would prove the long-looked-for reformation within the infallible Church. Some earnest men among the Roman Catholics protested against the dogma of papal infallibility. But did the protest have any effect on the prelates? What has become of the Old Catholic movement? Has it been throttled by the Jesuits? If still "booming" it is time to look for tangible results, in moral reforms and in a friendlier attitude of the Pope and prelates toward Protestantism. There are, indeed, a few individual priests and laymen who are imbibing the New Testament spirit of truth and freedom. But whether in theology, or in the shameless

ethical rules prescribed for the Confessional, or in her mediæval theory as to heretics, can any one bring a particle of evidence from any land that Rome, *i.e.*, the Pope and the prelates, is reforming itself?

The Pope and the prelates of England and an American Cardinal vie with each other in justifying the burning of Bruno. The American prelates allow the priests to put "holy water" and "holy oil" on prize-fighters and to give them the "sacraments" just before engaging in brutal contest in defiance of State laws.

There have been several amusing snubs given within a few years by Romanist leaders to sanguine Churchmen who have hoped that their organization might prove "the missing link" between Rome and primitive Christianity. Rome politely informed them that they must submit to reordination and go back 300 years and swallow—the decrees of the Council of Trent! When Rome pitches coppers she has an invariable rule: Heads I win, tails you lose! Christian optimism is good, but it is powerless to make the velvet-pawed Roman tiger dispense with its claws. The wise will heed the words of the eloquent Canon Melville:—

"Make peace if you will with Popery, receive it into your Senate, enshrine it in your chambers, plant it in your hearts. But be ye certain, as certain as there is a heaven above you and a God over you, that the Popery thus honored and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God."

MISSION STATISTICS.

To the Editor of

THE "CHINESE RECORDER."

DEAR SIR:—The public may be interested in the following Tables, made out of the Hand-book of Foreign Missions for 1888, published by the Religious Tract Society of London. Those with an income under £15,000 are not given:—

TABLE I.

Name.	Income.	Communi- cants.
Church Missionary Society	£ 221,000	44,000
Am. Presbyterians...	" 199,000	20,000
American Board ...	" 135,000	27,000
Wesleyan ...	" 131,000	14,000
Society for Propagation of the Gospel ... }	" 109,000	66,000
London Missionary Society	" 105,000	89,000
Free Church of Scotland	" 81,000	5,000
Am. Metho. Episcopal ...	" 81,000	39,000
English Baptist Mission ...	" 70,000	12,000
American Baptist Union ...	" 81,000	57,000
Berlin Mission...	" 50,000	9,000
United Presby. of Scotland	" 43,000	12,000
Salvation Army ...	" 38 000	—
Basil Mission ...	" 36,000	2,000
Church of Scotland...	" 35,000	—
China Inland Mission ...	" 32,000	2,000
Am. Protestant Episcopal	" 31,000	1,000
Church of England Zenana	" 23,000	5,000 scholars
United Method. Free Church	" 21,000	7,000 commu.
Moravians ...	" 19,000	29,000
Rhenish Mission ...	" 17,000	9,000
Am. United Presbyterian	" 16,000	2,000
Presby. Church of England	" 15,000	3,000

TABLE II.

Moravians	now cost £	0.6 per communicant.
London Mission ...	1.1	"
Am. Baptists ...	1.4	"
Rhenish Mission ...	1.8	"
Am. Metho. Episcopa	2.	"
United Metho. Free Church	3.	"
United Presby. of Scotland	3.5	"
Basil Mission ...	4.	"
Church Missionary Society	5.	"
American Board ...	5.	"
English Baptist Mission	5.	"
Presby. Church of England	5.	"
Berlin Mission ...	6.	"
Am. United Presbyterian	6.	"
Am. Presbyterians ...	9.	"
Wesleyans...	9.	"
Free Church of Scotland	16.	"
China Inland Mission	16.	"
Am. Protestant Episcopal	31.	"
Church of Scotland	35.	"
Salvation Army.....	{ No communicants on prin- ciple. Converts not given.	

WATCHMAN.

CHINA'S NEED.

Proud China in her woe sees only Fate;
 'Neath night-mare of her myriad million dead,
 Knows not the Living God in love or dread;
 From age-long torpor rudely wakened late,
 Deems fleets and railways make a nation great!
 In chain of greed and pride and passion led,
 'Mid famine, fire and warning flood wide-spread,
 Who pleads for truth and right in man or State?
 Alas, the land whose leaders thrive by lies
 And with fine words hide lack of noble deed!
 The shades they flatter of their old-time wise,
 Yet e'en their twilight truth-ray fail to heed,
 And dare the Sun of Righteousness despise,
 Nor seek His LIFE, dead China's urgent need.

G. L. M.

1

God leads me in most wondrous ways,
 His purpose to fulfill;
 He gives me grace to choose my course,
 And works His sovereign will.

2

He lets me reap the seed I sow,
 And eat the fruit I bear;
 Maintains my right to all I own
 And thus He proves His care.

3

He lets me sin, and loves me still,
 He does not let me go;
 But turns my follies to reforms,
 And makes me wiser grow.

4

Hence I revere His holy name,
 And trust His gracious plan,

And rise in strength and righteousness,
 And feel myself a man.

5

He clothes my soul with power divine,
 To run in freedom's track;
 He has no slaves within His realm,
 Nor whip for servile back.

6

He sets me free from slavish fears,
 And burthens of my own,
 And calls me to His noblest work,
 To make His gospel known.

7

To sound the year of jubilee,
 To say, the Lord is come,
 To save His people from their sins,
 And take His ransomed home.

8

His way, so holy, just and true,
 So loving and complete,
 Sends through my soul a living thrill
 That makes my service sweet.

9

That fits me for my duties here,
 For stations low and high,
 For every work beneath the sun,
 And work beyond the sky.

10

He wants me be His free-born son,
 To own His way from love,
 To worship Him with all the heart,
 And reign with Him above.

T. P. C.

Our Book Table.

SCIENCE CATECHISM (敬信初津), by Rev.
 F. L. H. Potts, 74 pp. Shanghai:
 Presbyterian Mission Press. Price
 10 cents.

THIS little work is a simple compendious introduction to familiar science. It treats, in the form of question and answer, of astronomy, physical geography, physics, &c. It will be of considerable use in teaching young pupils in mission schools, as it will be a sort of an easy stepping stone to the higher and more difficult books.

The book is published both in *Wén-li* and the Shanghai Colloquial, and is especially adapted for use in day-schools.

An occasional inaccuracy or ambiguity of statement is found in some parts of the book, but these are not serious, and they can be corrected in a future edition.

This work by Mr. Potts is useful in its way as is Mr. John Fryer's excellent and more extended "Outline Series" on Scientific Subjects and the "Science Primer Series," published at the Kiang-nan Arsenal. And the same may be said of the large number of scientific works published in the Chinese language by missionaries and others. But our mission schools still need, very much, text books on several

subjects prepared for the *actual work of the class-room* and especially adapted to that purpose. Those who contribute to the preparation and publication of such *workable* school books will be benefactors to the Chinese.

A. P. P.

THE Chinese Religious Tract Society's Calendar—15 by 25 in.—is now ready and for sale at the Mission Press, Shanghai, and by the Rev. C. A. Stanley, Tientsin, at \$3.00 per 1,000. It contains, besides the usual Calendar, map, illustrations, &c., an Essay on the Sabbath, the Lord's Prayer, the Ten Commandments, an account of the eclipses of the sun and moon, &c., &c.

Any one taking 5,000 copies or more and sending early notice can have the locality of stations, hospi-

tals, chapels, times of meetings, &c. inserted to the amount of 70 to 140 characters without extra charge. These Calendars are printed on white paper and furnished at *cost* price, the Society in addition paying expenses for Custom duties at Shanghai and freight to any open port.

WE have received the report of the St. Luke's Hospital for the Chinese in connection with the American Episcopal Mission, Shanghai, under the care of Dr. H. W. Boone, showing a total of 20,790 cases treated during the year. Dr. Jamieson is also associated with Dr. Boone as honorary surgeon, and also Dr. Perkins as dental surgeon. The institution seems to be well supported by both native and foreign contributions.

Editorial Notes and Missionary News.

THE CHRISTIAN COLLEGE IN CANTON.

REV. A. P. HAPPER, D.D., writes us that he has hopes that ground will soon be procured for the college, as the Viceroy of Canton has at last designated a plot of ground which he was willing to have sold for that purpose. The attendance on the college is now as great as can be accommodated, there being 66 scholars in attendance, and the work is eminently satisfactory. The hours for recitation are from nine till four, and on Sabbath the scholars are expected to attend religious service in the chapel. We notice that this latter requirement has been made the object of criticism by the Canton correspondent of the *China Mail*, who says that this religious

feature of the work will be likely to cause suspicion and keep desirable students from attending; in the same letter he states that the college is full to overflowing, and thus proves the futility of the objection. As the college is avowedly a *Christian* one, we do not see how the "venerable Professor" can do otherwise than fulfill the trust placed in him by striving to do everything in his power to "proselytize" the students who attend.

In answer to numerous inquiries which have been made of us as to the course of study and expenses necessary for a student in the college, we give the following facts: The sessions of the college commence on the 15th of the Chinese

first month and close on the 15th of the twelfth month, with a vacation in summer or not, as may seem best in the future. The charge for tuition is \$12 a year. The students form a club and board themselves, the cost of which is about \$2 a month. The students have to supply their own bed-room furniture (in their case very simple) and clothes and books; the cost of these varies according to taste, but \$50 in gold will cover all these very comfortably. The course of study includes three years of a preparatory course and the regular four years' college course in addition. As soon as ground can be procured and the necessary buildings erected, the attendance on the college will easily be 200, as many have applied who cannot now be accommodated. In spite of the lack of accommodation, Dr. Happer writes that he will always find a place for any of the students from the Sabbath schools in this country who may wish to return to continue their studies in this college.—*Chinese Evangelist*.

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We hear from Rev. O. W. Willets, Peking: "The annual meeting of the Methodist Episcopal Mission, closed on the 19th October, was one of great profit. Reports encouraging from all quarters, increase of membership 127, of probationers 144; much of this is due to aid given by the American Bible Society."

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"THE GOOD SAMARITAN" IN CHINA. RECENTLY a Chinaman at Amoy was rather roughly used by some highwaymen, on the road whilst traveling, and was so injured that

he had to go to the hospital of the English Presbyterian Mission there for treatment. When visiting the patients in the hospital one Sunday, Rev. Henry Thompson, one of the missionaries, fell into conversation with this man, and began telling him the story of the "Good Samaritan." The man was greatly struck by its similarity to his own story, and kept saying, "Why, that's just my case!" When Mr. Thompson came to the Samaritan, the man exclaimed: "That is Dr. Macleish; just what he did; he took me in." Then the missionary went on to tell of the death of Jesus, which moved the man far more than he expected. It seemed too good to be true.—*Christian*.

—
In many parts of China and in almost all parts of the heathen and Mohammedan world, special facilities for propagating the Gospel have come through the healing of the sick by medical missionaries. Dr. Jeremiassen, an American missionary physician, has lately been greatly occupied with the soldiers of the garrison at his interior station in the great island Hainan, off the South-east coast of China. He has been successful during the prevalence of a fatal epidemic, and General Feng, the commanding officer, has telegraphed to the Viceroy at Canton that "but for Dr. Jeremiassen he would have had no soldiers left." The General has authorized this missionary physician to have two buildings for hospital use erected at the government's expense, and after the present military inmates have sufficiently recovered to be able to leave them, they are to be made over to the

mission. The prestige thus gained for the recently established American Presbyterian Mission in the interior of Hainan is very great.—Home Paper.

DR. CORBETT, Chefoo, writes under date Oct. 30th: Yesterday we returned from a journey of forty-nine days in the interior. At one centre the few Christians have given most liberally; some going beyond their power and built a beautiful Church and school house of brick with tile roof. A Church was organized and an elder and a deacon ordained. At another centre the people have repaired and enlarged their Church and school house. At a new centre, when we have had a school less than two years, nineteen were received into the Church. Everyone attributed the first real interest in religion to hearing their children or grandchildren sing hymns and recite Bible stories learned in school. Two teachers and twenty-five pupils were received. At different centres fifty-eight were received, making 100 since last March; two were suspended and four restored to full membership. Our preachers and helpers are greatly cheered by finding many anxious to hear and understand. Many are searching the Scriptures and reading Christian books. One widow of 84, when baptized, said she was too old and too stupid to learn much, but she was sure that she loved the Lord Jesus Christ and trusted in Him alone for salvation. Another widow of 93 lately died strong in the faith. Her last words were—"I do not fear death as I once did. Jesus will soon come and take me home." A man of 77 years, after sixteen years

of faithful service, died, charging his family not to forget to daily pray for their pastor and the friends who had helped to send him to preach the Gospel in China.

MR. R. C. FORSYTH, Eng. Baptist Mission, Tsing chow fu, writes on Oct. 30th: "Our relief work must soon begin now, as winter is coming on apace and the condition of the poor people is daily becoming more wretched. The government have done a little towards relief, but altogether inadequate to the needs of the case, and we must do what we can, as in the past, to relieve misery which we cannot but compassionate." He adds, "Of course this work hinders the ordinary work of the mission, but cannot be avoided."

WE publish elsewhere the article on True Union, but with somewhat of a demurrer, as we do not think it wise to dwell on the differences of missionaries, which we opine are very apt to be exaggerated. That such differences do exist there is no reason to doubt. But that they exist to such an extent as one would often be led to suppose, we are very strongly disposed to question. We doubt if there is another body of men in the world more united as a whole, more cordial in their relations to one another and more charitable to one another's idiosyncracies than are the missionaries. Sometimes it happens that two men of very different temperament, both holding strong views, and one, if not both, possessed of individual characteristics which are not generally regarded as agreeable, and which even grace does not

always eliminate, are located in the same field. These men may or may not belong to the same mission. They may have the highest possible regard for each other's sincerity and piety, but it is impossible for them to labor together in perfect harmony. Even Paul and Peter did not always harmonize, and Paul and Barnabas had such contention over Mark that they found it better to separate. Still these were the exceptions in Peter and Paul and Barnabas, and equally, we are convinced, the differences between missionaries are the meagre exception. Denominational differences are less marked among them than among Christian workers at home. We believe that, as a rule, there is more of the spirit that Christ prayed for "that they all may be one." It is only in China that, personally, we have known of an Anglican bishop sitting down to the Lord's table and partaking of the elements when administered by a non-conformist brother. Let us dwell more upon this spirit of harmony. We doubt if those for whom Co-laborer's remarks are intended are the ones to be benefitted by such remarks. On the other hand the impression is produced of discord and distrust more than is warranted by the actual state of the case.

AND what shall we say of the list of quotations by Mr. DuBose? Simply that they are very good comments on the passages in the New Testament which Mr. DuBose wishes to emphasize, but which fail to show that the remarks of the Apostles in regard to women just merging from heathenism are

equally applicable to the women of the nineteenth century. Indeed, we could almost imagine a missionary to the Chinese giving very much the same directions in regard to the conduct of public worship in China under the present condition of affairs. But we hope it will not always remain such. We desire no better test of the efforts of Christian women laboring in public in Christian lands than that of our Savior, "By their fruits ye shall know them." If Christian women speaking in public have been signally blest, and who shall say they have not? what Christian man is there to lift a finger or wield a pen in opposition to the same? Some of the best addresses we have ever heard in public were made by Christian women. But "all men cannot receive this saying."

WE are very much indebted to Mrs. Richard for a sheet of Chinese music, some of the tunes of which we herewith present to our readers. Mrs. Richard says: "Some of the chants and airs have been effectively used in Christian work in Shantung and Shansi, the Chinese of course being fond of them, and as they are mostly free of semitones, they sing them well." She adds that in Shansi they had to give up two of the airs because of bad associations, but this would not be the case further South.

It is a question how far these native tunes may be used in Christian service—doubtless the matter has not been sufficiently tried to warrant a decided judgment. We should be very glad of the experience of others in this direction:—

Chants and Airs adapted for Christian Worship.

Buddhist Chant 7s. (Each line the same, sung antiphonally.)



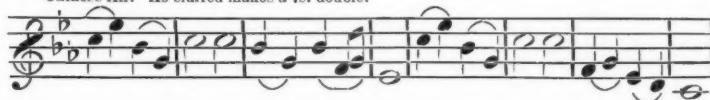
Buddhist Chant 7s.



Confucian Chant.



Chinese Air. As slurred makes a 7s. double.



C. M. Chinese Air.



C. M. Chinese Air.



Diary of Events in the Far East.

October, 1889.

7th.—Rebuilding of the Alter of Heaven, Peking, lately destroyed by fire, commenced in the presence of a number of 9 High Officials.

9th.—About 90 pirates attack a ferry boat, plying between Canton and Shi T'ou, in broad daylight.

10th.—Frightful accident on the Foo-chow river, owing to the bursting of a boiler of a native steam launch. Out of 93 passengers only 20 escaped alive.

November, 1889.

3rd.—At Osaka, Japan, the gallery of a theatre crowded with natives gave way

during the performance, 20 were killed and 100 wounded.

9th.—Serious riot at Nan K'ang-fu, resulting in the destruction of the Chapel belonging to the China Inland and Methodist Episcopal Missions. The riot was caused by naval and military students.

11th.—Recovery of the body of Colin Jamieson, Esq., Commissioner of Customs, Chefoo, who had been missing since the 31st ult. His watch and chain and ring are missing. At the inquest the jury returned an open verdict.

17th.—Great fire in Canton. 200 shops burnt and property to the value of one million dollars destroyed.

Missionary Journal.

BIRTHS.

At Tientsin, October 25th, the wife of Rev. W. F. WALKER, Methodist Episcopal Mission, of a daughter.

At Amoy, October 25th, the wife of Rev. W. CAMPBELL, English Presbyterian Mission, Tai-wan-fu, Formosa, of a daughter.

At Nankin, November 10th, the wife of Dr. MACKLIN, Foreign Christian Mission, of a son.

MARRIAGES.

At Yokohama, Japan, September 25th, 1889, by the Rev. E. S. Booth, assisted by Rev. Jas. L. Amerman, D.D., Rev. J. G. FOGG, of the Amer. Reformed Church Mission, Amoy, China, to Miss MAGGIE W. GILLESPIE, of Jersey City, U. S. A.

At Shanghai Cathedral, November 6th, by the Rev. H. C. Hodges, M.A., Mr. A. GRAEIG, to Miss HELEN R. WALDIE, both of the C. I. M.

At Shanghai Cathedral, November 11th, by the Rev. H. C. Hodges, M.A., Mr. D. LAWSON, to Miss J. ARTHUR, both of the C. I. M.

At Shanghai Cathedral, November 23rd, Rev. W. A. CORNABY, Wesleyan Mission, to Miss M. BAKER.

ARRIVALS.

At Shanghai, November 1st, for the Foreign Christian Mission Society, Nankin, Messrs. T. J. ARNOLD and W. R. HUNT; for the Society for the Propagation of the Gospel, the Right Rev. Bishop SCOTT (returned) and wife, Revs. F. L. NORRIS and M. G. ILIFFE, Dr. ALICE MARSTON and Miss F. JACKSON; for the Canadian Presby-

terian Mission, Rev. MURDOCH and Mrs. MACKENZIE; Mr. G. HUNTER, China Inland Mission.

At Shanghai, November 4th, from New Zealand, Mr. P. T. FORTUNE, Wesleyan Mission, Hankow.

At Shanghai, November 5th, Misses E. C. FUNK, E. A. SOWELL and A. MOORE, for the Evangelical Missionary Alliance; Rev. A. C. and Mrs. WRIGHT and child, Rev. L. A. SMITH and Dr. E. R. JELLISON, for Methodist Episcopal Mission.

At Shanghai, November 10th, Dr. and Mrs. J. S. GRANT, for American Baptist Union, Ningpo; also, Rev. and Mrs. J. A. FITCH, Rev. and Mrs. WM. LANE, C. F. JOHNSON, M.D. and wife, W. R. FARRIES, M.D., Miss MARY BROWN, M.D., Miss E. F. BOUGHTON, M.D., for the American Presbyterian Mission (North), Shantung.

At Shanghai, November 17th, Miss M. BAKER, Wesleyan Mission, Hankow.

At Shanghai, November 26th, Miss GAREL, Woman's Union Mission, Bridge-man Home, West Gate.

At Canton, November, Rev. Mr. BEATTIE, Am. Presbyterian Mission (North), to be associated with Dr. J. C. THOMSON, Young-kong, EDWARD C. MACHLE, M.D. and wife and Miss JOHNSON, same Mission, to be stationed at Lien Chou.

DEPARTURES.

From Shanghai, November 1st, Rev. and Mrs. J. C. HOARE, of the C. M. S., for Europe.

From Canton, November 14th, Miss JULIA HENRY, of the Presbyterian Mission (North), for U. S. A.

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